A Nevv Anatomie.

Wherein the Body of man is very fit and aptly (two wayes) compared:

1 To a Household.
2 To a Cittie.

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With diuers necessarie approoued Medicines, not commonly practised heretofore: wittie, and pleasant to be read, and profitable to be regarded.

A Man, a Household, and Cittie large,
All three in one, described you may see:
The Order, Rule, the Gouernment, and Charge,
Of each of these in each point doe agree.
In Man, a Soule indued with Grace, should bee.
A Household doth a Man of Wisedome craue.
Good Magistrates a Cittie oke should haue.

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office

Ecclesiastes, Chap. xij.

Remember now thy Creator in the dayes of thy youth, whyle the euill dayes come not. &c.

The Hands. When the keepers of the House shall tremble.

The Knees. And the Strong-men shall bowe themselues,

The Teeth. And the Grinders shall cease, because they are few.

The Eyes. And they waxe darke, that looke out at the Windowes. &c.

STC. 2. 3/16

TO THE RIGHT WORSHIPFVLL SIR ARTHVR *HEVENINGHAM* Knight, one of *his Maieſties Iuſtices of the Peace and* Corum, within his Highnes Counties *of Suffolke and Norfolke.*

ALthough I do ſee it by experience (*Right Worſhipfull*) that it hath alwayes been, and yet is the manner and cuſtome of thoſe which indeuour to publiſh their workes and deuiſes, (whether they be ſleight or ſerious, pleaſant or profitable,) to make choyſe of ſome worthy perſon to whom they might dedicate and commende them; and vnder whoſe countenaonce they may be protected from the carping tongues of malitious detractours: Yet haue I iuſt cauſe to doubt, whether it would ſtand with your Worſhips good liking, to be made Patrone of this ſo ſimple and vnpolliſhed a Pamphlet, conſidering I am but a ſtranger, and not knowne to your Worſhip by any kind of acquaintance or conuerſation. Notwithſtanding, ſeeing the Booke it ſelfe doth carry with it a deuice of ſome Nouelty, and matter of varietie: wherein, had there been vſed any kind of learned skill in the penning, mought (perhaps)

haue bred some pleasure in the reading: Yet such as it is, I haue presumed vpon the report both of your vertuous and godly disposition, and singular clemencie; and also of your zelous care in the administration of Iustice, and aboliſhing of diuers Abuses, which seeke to shrowde themselues in those, and such like places, where your Worship (by reason of your place and calling) haue to deale in: I haue, I say, presumed to present it vnto your wise and graue consideration. And though your wisedome and worthinesse deserueth to be presented with a gift, farre more excellent then my little learning can any way affoord; yet my hope is, your worship will rather esteeme the intent, and goodwill of the giuer, then the baſenes of the gift: and more regard the matter, then the manner of the handling thereof; not doubting but that this shall seeme to men of good iudgement, more worthy the Printers trauell, and the Readers paines, then many vaine Pamphlets of Songes, and dallying deuises, tending to the artificiall cloaking of Vice, and nuſlyng of amorous heads therein. Therefore, craueing your Worships fauourable acceptation hereof, and pardon for this my bould attempt; fearing to be tedious, I humbly take my leaue.

Your Worships allwayes most humbly to commaunde,

Ro. Vnderwood.

A NEW ANATOMIE,

OR,

A deſcription of the whole Body of man, after an vnwonted manner:

No leſſe pleaſant to the Reader, then profitable to the Regarder.

LAte in the night, not long agoe
as I lay in my bed,
Muſing alone of many things,
which then came in my hed:
VVere it by Reuelation,
by Viſion, or by Dreame:
Or yet as lying in a traunce,
or by ſome other meane,
I knew not well: but yet mee thought,
as it were ſuddainly,
One caught me vp into the Aire,
from whence I did diſcrie
A *Cittie* large, of bignes ſuch, *the world*
as it the World had beene:
A thouſand thouſand *Houſes* there, *The people, or the bodyes of men.*
a man might well haue ſeene:
Their faſhion, ſtuffe, and workemanſhip,

in all poynts did excell.
The order of these *Houses* too,
I marked very well:
These *Houses* they were mooueable,
and often did remooue
The Soule. To places where the *Owners* thought
it fit for their behoue.
Their substaunce was of mixed stuffe,
which seemed very faire:
And was deriued from the *Fire*,
Water, *Earth*, and *Ayre*.
The foure Elements. Compacted by such cunning skill,
as it hath heretofore
Continued vnconstant full
In Adams time. *Nine hundred yeeres*, and more.
The cullour of these *Houses* be
both faire, smoth, and white:
To see them trimly decked vp,
it would a man delight:
Yet be as other *Houses* be,
in beautie for a time:
But when they once do come to yeeres,
their beautie do decline:
But euery *House* doe stand alone,
builded vpright and straight:
And each was equall in it selfe,
The Armes being stretched out, the two leggs & thighes. in *breadth*, in *length*, in *height*.
Two *Pillars* framed like an *Arch*,
did for foundation stand,
Whereon was builded Tower wise,
each *House* by cunning hand.

The *Pillars* and the *Timber-worke*, was framed all of Boane, As cleere as Alabaſter, and as hard as any Stoane. — *The Bones.*

No Siluer, Gold, Iron, or Steele, no Copper, Tinne, or Braſſe, Nor any mettall, VVood or Stone, about theſe Buildings was.

With *Laſes* very ſtrong and white, their ioyntes were tied ſuer: And euen ſo long as Houſe did laſt, theſe *Laſes* would endure. — *The Sinewes*

A *Chimney* in each Houſe there was, where out there did proceede — *The nettrils.*

A vapoure very like to *Smoake*, and ſometime *Smoake* indede. — *The Breath. Of Tabacco.*

They all had *Turrets* on their tops, and ſome were ſeene to haue — *Their heads.*

Vpon their Turrets tops for ſhew, a Plume of Fethers braue:

Theſe Turrets being round: in them two *Windowes* did I ſee, — *The Eyes.*

Which are ſo like to eyes, that I, do thinke them eyes to be.

If any Houſes did *decay*, as often times there did: — *Die.*

Then preſently an other Houſe, was *raiſed* in his ſtead. — *Borne.*

So that the *Citie* was ſupplide though thouſands did decay: — *The World.*

And ſo ſhalt e ſupplied ſtill,

vntill the latter day.

The Scriptures, Diuines, Oft haue I redd in *Auncient Bookes,*
and *Auncient Fathers* say,
The matter of these *Houses* first,
was nothing els but Clay:
God. Till *one* did by a wondrous skill,
and Wisdome, vndertake
By mixing of the Ellements,
these *Houses* all to make:
God. Not any one *(saue one alone)*
in all the world can frame
These *Houses*, as these *Houses* be,
nor any like the same. (then,
These thinges thus seene; thus thought I
If these things thus without
These *Houses*, be so wonderfull,
and glorious; then no doubt,
Those things, the which we cannot see,
which in these *Houses* are,
Must nedes exceede these outward things
and go beyonde them farre.
And as I still thus musing stoode,
euen then it came to passe,
One standing by, did speake to me.
I know not who it was;
And bade me looke: I looked then,
and loe, I did behold
The *Houses* all were open, and
each did it selfe vnfold,
That I might see all thinges in them,
which was a thing most rare,

To

To marke how thinges within the ſame,
in order placed were.
And firſt, the *Kitchen* ſeated was, — *The place frō the Graines to the Midriſe.*
as nethermoſt of all,
Whereby it might receiue ſuch things,
as from aboue did fall:
By *Veſſels*, fitting for the ſame, — *The Bowels*
which long there, did not ſtay.
For things that bad, and noyſome were,
this *Kitchen* did conuay
By *Gutters*, *Holes*, and *Channels* ſo, — *The Yard & the Funament.*
that euery thing was ſeene
Within this *Kitchen* for to be
both hanſome, ſweete, and cleene.
And yet vnto the *Walls* thereof, — *The Sides.*
faſt cleauing did I ſee,
A *Matter* (like I know not what) — *The kidnies.*
encombred for to bee
With filthy *Grauell*, *Sand*, and *Stone*, — *The Collicke and Stone.*
which very often was
A ſtopping to the Cundits, that
the *Water* could not paſſe. — *The Urine.*
With that I ſaw an *Auncient man*, — *Phiſicke.*
that at the gate did ſit:
To whom the *Maker of the houſe*, — *God.*
theſe *Houſes* did commit
To looke vnto, and them to mende,
when ought was there amiſſe.
who then tooke *Hawes* & ſtamped them — *A Remedie for the Stone.*
and then he put to this,
White Wine to ſoake: and with the ſame,

hee afterward did fill
A Stillitorie, and thereof
a Water he did ſtill:
wherewith was waſht this place ſo noyd
with Grauell and with Sand:
And preſently the place was cleer'd,
and clenſed out of hand.

The Stomack.

In ſhape moſt ſtraunge and wonderfull,
A *Pott* hunge boyling there:
Yet vnderneath the ſame was ſeene
no fyer to appeare.

The Lyuer.

But vnder it a *Fountaine* was,
out of the which did flow,

The Blood.

A lickuor very like to *redd*
or *Claret Wine* in ſhow:

By the Vaines.

VVhich running into *euery part*
of euery Houſe, did ſerue
To keepe the Houſe in culler, and
his beautie to preſerue:

The oppilation of the Lyuer.

And if the *courſe* thereof were ſtopt,
at any time or tide,

The Phiſition.

Then for the ſame, the *keeper* did
a remedie prouide.

And as this *Pott* hung boyling there,
it wonder was to ſee,

The ſundry ſorts of meats and drinkes boyling in the Stomacke at once.

The multitude of ſundrie thinges,
within the ſame to be,
There fleſh of Fiſhes, Beaſtes, & Fowles
and many kindes of Graine,
Fruites, hearbs, & rootes, of diuers ſorts
within it did remaine:

And

And ſundry kinds of white-meates too:
and Grocerie great ſtore:
And Water, Wine, & Ale, & Beere,
and many Liquors more:
And euery one did differ much,
in cullour, taſte, and ſmell:
VVhoſe quallities and vertues, would
great cunning aske to tell.
I ſaw its yet in ſeeing it,
I tooke no great deliget:
For why (more ſtrange and wonderfull
then pleaſant, was the ſight)
Faſt cleauing to this Fountaines ſide,
there was a little *Spring*,
VVithin the ſame there ſeemd to be
a moyſt or liquid thing:
In cullour like a darkiſh greene,
and yellowiſh withall:
The taſte thereof moſt bitter was,
as it were very Gaull:
And if this *Spring* at any time,
did chaunce to ouerflow,
It made the *Houſe* in euery part,
all yellow for to ſhow,
As if it were with *Saffron* dide:
ſo one did chaunce to bee,
And then foorthwith a remedie
the *Keeper* did foreſee.
VVho *Turmaricke* or *Cellindine*,
and *Saffron* then did take.
And ſodd them both in *Poſſet-ale*,

Faſt to the Lyuer cleaueth the Gaull.

The Body.

The yellow Iaunders.

The Phiſitiã

A remedie againſt the yellow Iaunders.

and

Vin. to drinke.

and there withall did make
A *Water* for to waſh the ſame:
whereby he did reſtore,
And made the cullour for to be
e'uen as it was before.

The place from the Midriffe to the necke.

All next about this *Kitchin* lay
a large and a faire *Hall*,
Deuided from the *Kitchen* with
a *thinne and ſlender wall:*

The midriffe

VVhoſe faſhion, ſtuffe, and workmanſhip
as I was thinking on,
And did intend to take thereof,
ſome better view anon:
Mee thought I heard a voyce, that ſpake,
and ſayd vnto mee, Looke;
And what thou ſeeſt; ſee that the ſame
thou noteſt in the Booke.
I looked, and within this *Hall*
were many things to ſee,
That very rare and precious were,
and glorious ſeemd to mee.

The Heart.

Amongſt the reſt, *one thing* I ſaw,
that did the reſt ſurmount,
A famous (though a little thing)
a thing of great account
It was indeed; and like vnto
a Throne of Maieſtie:
Or to a Chaier of eſtate
it may compared bee:

The faſhion of the Heart

In faſhion like a *Pine-aple*,
in cullour ſomewhat redd,

But in the greater end thereof
a *Cannopie* was ſprede,
That was of cullour very white,
which ſignifies in deede,
That he that ſits therein as Iudge,
muſt execute with ſpeede
True *Iuſtice:* yea and *Mercie* both:
and that he muſt beware,
Maliciouſly not to reuenge,
nor parcially to ſpare.
And furthermore there did I ſee
an hollownes in it,
And in the ſame a *Magiſtrate,*
appoynted there to ſit:
Who in his office all his time,
ſo well him ſelfe did beare,
That all thinges in good order were,
whilſt he did gouerne there.
But then (me thought) it greued mee,
to ſee when he was out,
A Wretch intrudes himſelfe therein,
who playes ſuch reuell rout,
That all the good the which before
the other there had done,
Was by this wicked wight defaſte
and vtterly for-done.
Sometime this *Seate ſhould tremble*, which
the Keeper helped thus,
By making a Confection
De Arramatibus:
And then applying of the ſame

The ſatnes thereof.

An application of the white & red cullour of the heart.

A good Conſcience.

A badde Conſcience.

The trembling of the heart.

A remedie for the ſame.

vnto the *Seate* did cauſe,
The tremblinge and the ſhaking of
the *Seate*, forthwith to pauſe.
The Lounge or Lightes. About this roiall *Seate* was ſeene,
to hang in open ſight,
(As Vallance hang about a Bedd)
a thing in ſubſtance light:
In collour very changeable,
and ſoft it was to toutch:
Yet hard to teare, it was ſo tough:
it doth not differ much
In faſhion from the Vallance, and
I thinke it not amiſſe
To ſhewe the dayly vſe thereof,
the vſe thereof is this.
As Bellowes drawes in winde to them,
and then to blow it out:
A ſimilitude And ſo doth puffe it to and fro,
all through a hollow ſpout.
The office of the Lounges. Euen ſo do theſe continually,
by mouing to and fro,
Hale in the coole and tender aier,
and then againe it blow,
And puffe it out euen by a long,
The Winde-pipe. and ſlender *Pipe* that ſtreach
The Head. And runneth from theſe Places, and
vnto the *Turrets* reach.
And if it chaunce at any time,
this *Pipe* be ſtopt: they ſay,
The Heart. That then the *Seate* and all the houſe,
do preſently decay.

Some

Some ſay (yea *ſome* of good *account*) *Diuines and Preachers.*
that perfect, good, and pure,
Thoſe *Houſes* framed were at firſt,
and ſo they did endure,
Till *One* did by a wicked act, *Adam.*
then cauſe them for to bee
Full of ſuch imperfections,
as now we do them ſee:
For many times theſe *Houſes* all
haue blemiſhes and blottes,
Impediments and crookednes,
deformityes and ſpottes:
And many imperfections more,
which often times are done
By violence or by miſchaunce,
yea often times they come,
Through lacke of care of looking to,
then was it in my minde,
To helpe theſe inconueniences,
ſome remedie to finde:
And as I then did buſie mee,
therein to take ſome payne,
One ſuddenly did ſpeake to mee,
and ſayd, it was in vayne
To do thoſe thinges, which fitter were, *The Author is here forbidden to deale in Phiſicke.*
by others to be done,
And bad me goe about the things
that earſt I had begone,
With that then looking to the *Hall*
I did behould and ſee
A ſhort and hollow *Pillar* plaſte *The Necke.*

viz. *The top of the Hall.*

vpon *its topp* to bee:
VVhich oftentimes bedecked was
with Iewels, Pearles, and Ringes:
With cheines of gold, with pretious stones
and many other thinges.
The cullour of this *Piller* was
as white as any Mylke:
So was the touching of the same,
as soft as any Silke.

The Ioyntes.

It framed was with many *Ioynts*,
which made it apt to mooue,
VVhich way the owner of the same,
thinkt fitt for his behooue.

The Wind-pipe.
The throate gell.

Two long and slender *Cundits* do
within this Piller go,
By one of them the wind it hath
his passage to and fro:
A multitude of many thinges,
do by the other passe,

The Stomacke.

To fill the *Pott* which earst I saw,
whereas it boyling was.
Out off this *Pipe* or *Cundit* too,
wee many times may heare

The Voyce.

A very sweete and sounding *noyse*,
so pleasant and so cleare,
As that it yeeldeth to our eare
a mellodie so fit,
As all the Musicke in the world,
is nothing like to it.
Tpon the vpper end of all
this hollow *Piller*, stand

A *Turret*, ſet in ſuch a ſort,
and with ſuch cunning hand,
As to our ſight it ſeemes to grow.
The workmanſhip of it,
Doth differ much from all the things,
which we haue told of yet.
So doth the forme and faſhion too,
and ſubſtaunce of the ſame:
For though that *Hee* that made it, in
ſome roundnes did it frame:
Yet in the *former front* thereof,
ſuch rarenes there is found,
As nothing in the world can, in
more maieſtie abound.
In Beautie from all worldly thinges,
it beares away the bell:
In Comelines for to behold,
all thinges it doth excell.
And if one well do view the ſame,
ſuch grauitie it beare,
As that it yeeldeth cauſe of loue,
and matter eke of feare:
For meeke, and milde, and gentle thinges,
feare not to it to come:
But fierce and cruell thinges from it
for feare away do rome.
I ſaw a *Dore*, which open was,
whereby I might diſcrie
All thinges which in this *Turret* were,
in order as they lie.
And firſt, I ſaw a *Mill* therein,

The Head.

GOD.

The Face.

The maieſty of the Face deſcribed.

The Mouth.

The Teeth.

which was deuiſed ſo
That winde nor water, horſe nor hand
did cauſe it for to goe:
Nor any Saile did long thereto,
but yet therein it grindes
What ſo for man is meete to eate,
or what therein it findes.
But yet the thing it grindes withall,
it is not made of ſtone
As other Mills but (ſtrange to ſee)
it framed is of Bone.
The place where the Brayne lye. All next aboue the Mill there doth
a little *Chamber* lie.
Which *Chamber* ouer head is ſeelde
with *Bone* like Iuorie.
The Skull. In it a *Bed* (in Pallet wiſe)
The Braine. doth lie vpon the floore,
Bewrapped in a *Sheete of Lawne*:
The thin web which wrappeth in the Brayne. and in this *Bedd* before,
Or in the *former part* thereof,
The Fore-head. doth ſit a gallant wight,
Inuention. Luſtie and young *Inuention*,
for ſo his name it hight.
But in the hinder part of it,
Memory. an *Auncient* man doth lie,
Who many thinges doth beare in minde,
they call him *Memorie*.
Betwixt theſe two, out of this *Bedd*,
I ſaw there did ariſe
Wit. A *proper ſleete* and *ſlender Youth*:
It is his common guiſe,

Much

Much company for to frequent,
and in his table talke,
To argue there of many thinges,
to make his *Clapper* walke.
Hee often times with Learned men
will offer to diſpute,
And if that they his argutnents
at any time confute,
Then will he wrangle mightely,
and then a man ſhall heare
Both quips and taunts, yea rayling words
hee ſcarcely can forbeare:
Hee thinketh to be furniſhed
ſufficiently with skill,
Did take in hand to guide the *Houſe*,
the *Clapper*, and the *Mill*,
For in this *Mill* a *Clapper* was,
(tis wonder for to tell)
What thing this *Clapper* can performe
if *Miller* vſe it well:
But if that he be negligent
in ordering of the ſame,
The *Millar* then and all the *Houſe*
it bringeth out of frame.
I ſawe my ſelfe when many folke
vnto this *Millar* came,
Who hauing no regard vnto
His *Clapper* how it ran:
Vpon a little conference,
betwixt them there did raiſe (brawles,
Some wrangling words: words breeding

The Tongue

The property of a yong and greene wit.

The tongue.

Wit.

Tongue.

The inconuenience that grow by misgouerning of the tongue.

and then did follow Frayes:
And so of Frayes came bloody Wounds
of Wounds did Slaughter spring:
Then Griefe and Shame ensu'd thereof:
thus did the *Clapper* bring
All out of frame, and order too,
when vnaduisedly,
The *Miller* did permit the same,
at large to runne awry.

Now that this *House* some light might haue
things farr and neare to spie,

The Eyes.

Two *little Lights* glas-window-wise,
were on this *Turret* hie,

The eye-lids

Two *Casements* did to each belong,
to ope or shut withall,
When to the *Windowes* any harme,
were likely for to fall:

The Eye-browes.

And each of them a *Pentice* hath,
which ouer it depend,
From dust, and raine, and other harmes,
those *Windowes* to defend.

The Brow or Forehead.

All next aboue those *Pentices*,
there is an *open place*,
In fashion like a Table, and
not much vnlike the space
That's painted White vpon a wall or
wherein doth vse to stand

A similie.

A Diall drawne with certaine lynes,
there made with skilfull hand:
By which the howers and the course
of euery day we know,

And

And eke the moouings of the Sunne,
these dayly to vs shew.
Euen so vpon this *Former front*,
in open vewe there lies
A sort of *Long* and *slender lines*,
Whereof some do deuise
An Arte, cald *Phisiognomie*;
whereby they boast they can
Soothsaie the chances good and ill,
which happen shall to man:
The *Hiest lyne* they attribute
vnto *Saturnus* oulde,
Which being *playne*, *vncrossed*, *straight*,
and *smooth*: then are they bold
To saie, that in their latter age,
good fortune there shallbe.
But contrarie, if that this line,
all *crossed* they do see,
All next vnto the same, the line
of *Iupiter* doth lie;
(Which signifies the middle age,)
to him, they do applie
The giuing of good quallities,
as Honestie, and Grace,
And for to be Religious,
and for to beare a place
Of Prelate, Iudge, or Magistrate;
in such things shall he gaine,
Who hath this line, both fortunate,
Vncrossed, *smooth*, and *plaine*;
But if it *croked* be, or *cut*,

Viz. The Brow.

The lines on the forehead.

A digression to the Art of Phisognomie.

The line of Saturne.

The line of Iupiter.

and *crossed* therewithall;
Then shall he rather loose in these,
or little gaine he shall.

The line of Mars.

The next to this, lyes *Mars* his lyne,
who gouerns (as they say)
The fierie and the furious folke,
and makes them for to play
Their prises in the blooddie warrs,
where Captaines some he makes,
And some seditious Souldiers proue,
and some of them he takes,
And makes them Smithes, and Armorers;
and Alcumists of some:
All Butchers, Bakers, Barbers too,
By meanes of *Mars*, do come:
The Surgeons and the Sarieants both,
yea some must Hangmen be,
If *Mars* be not asspected well
in their natiuitie:
If that this line be *Long* and *straight*,
Vncrossed smooth and *plaine*,
Then those that vse these faculties,
shall haue exceeding gaine:
But if it *Croked* be, and *cutt*,
and *Crossed* by and by,
They Iudge the owner of the same,
some violent death shall die.

The two lines of Sol and Luna.

All next to this, another line,
both *Long* and *Slender* lies,
The which the *Phisiognomers*
amonst them do deuise,

In

In parcels two for to deuide
the right side of the same,
They say to be the line of *Soll*;
and of the left they frame,
A line to Lady *Luna*: but,
to *Soll*, they say pertaine
For to dispose of dignities,
of Lordships, and to gaine
By honorable offices;
in Credit eke to be
With those that are great maiestrats,
the rather if they see
The lyne of *Soll* to be both *smooth*,
and there withall to haue
No *Cutte*, or *Crossings euerywhart*,
for else they do pereeyue
The influence that *Soll* do giue
is by some ill aspects,
Of some ill Signe or Planet mard,
and brought to none effect.
The left side line for *Luna* lies,
who doth enrych all those
Which haunteth nauigation;
and eke she doth dispose
Of Legates, and Imbassadours,
and with Atturnies too,
With Benchers, and with trauellers,
she hath somwhat to doe:
If that her lyne be fortunate,
she giues them good succesle;
But if it be vnfortunate,

First of the line of Sol.

The line of Luna.

ſhe benefits the leſſe.

The Eye-browes.

Betwixt the foreſayd *Pentiſes*,
two certaine Lines there lyes,
VVhich if the endes of both of them,
chaunce vpward to aryſe,
And meete together in the topp,
and make an Angle there,

The line of Mercurie.

Then *Mercurie* doth promiſe that,
hee neede not for to feare;
That is, the owner of that Houſe
for luckie ſhall he bee,
(The rather) if an vnright line
betwixt them both we ſee:
If *Mercurie* be fortunate,
in a Natiuitie,
Hee cauſeth one an Orator
or Poet, for to bee:
And teacheth very well to ſpeake,
and very well to wrighte,
A Secretarie eke to bee,
and skilfull to indite:
And good in Mathematicals,
and in Arithmaticke:
A witt and a capacitie,
he cauſeth very quicke:
But being found vnfortunate
in any birth, they ſay,
That all his Influence doth worke
a cleane contrary way:
The *longer all the lines do reach,*
the ſmoother, and more plaine,

So

So much the more they luckie be,
and longer life retaine.
But if no *Angle Crosse* or *Line*,
(which *ouerthwart* we call)
Vpon this foresayd *Front* appeare
nor yet be seene at all,
A singuler most happie lucke,
or fortune then hee haue,
That is the owner of the House,
and shall haue to his graue.
Though all the Houses there, such fronts
and places do possesse,
Yet haue they not all Lines alike,
but some haue more or lesse:
For some haue foure, three, or two,
Yea many haue but ones
But very seldome do it chaunce,
if any *House* haue none:
For then vpon the same (they say)
no Iudgement can be giuen,
No more then on a Dials square,
which beeing smooth and euen,
Doth want his Lines to iudge vpon
without the which we shall
Perceiue no more how howers passe,
then on a painted wall.
And many other odd conceites
I saw within the same,
Which now for lacke of memorie,
and time, I cannot name.
Long stood I looking on these Lines,

Crosses or ouerthwart lines be vnluckie.

A similitude

at length mee ſeemd to heare
A voyce, that ſafely ſayd to mee,
thus whiſpering in mine eare.
Leaue off to view thoſe vanities;
For though the Art doth ſhow
Great cunning for to be in it:
and though that God (we know)
In vaine hath nothing made in man,
Yet ſince that it is found
The chiefeſt rules of all this Art,
yea and his greateſt ground,
Stands but on obſeruations,
and on coniectures fraile:
How can we cenſure of the ſame,
but that we needes muſt faile,
Of Infants lines, and ſuch as be
exceeding leane, or old;
No man can rightly iudge vpon,
as Learned men haue told:
And as this voyce ſtill talked on,
I chaunſt to looke aſide,
Where I an Auncient man all clad,
in ſundry cullours ſpide;
And after we each other had
ſaluted, by and by,
I did intreate him that he would
vouchſafe not to deny
His name, for to declare to me,
and what he did intend,
By clyming of theſe places hie,
and hither to aſſend.

The Art is vaine and vncertaine.

The lines of Infants, old-men, and labouring men.

Then

Then courteouſly he ſpake to me,
and did this anſwere frame:
I called am *Pampirus*; and
according to my name,
To Countries, Realmes, and Nations, and
to places farre and neere,
Their Cuſtomes, and their Orders, for
to know, to ſee, and heare,
I trauell: that experience
in all things I mought haue:
And when that I haue got thereof
as much as I would craue,
I do impart the ſame vnto
Philotimus: for why,
As Trauellers togither, goe
Philotimus and I:
This is the man, his voyce it was
which lately you did heare:
With that a plaine and comely wight,
did preſently appeare;
His countenance was very graue,
and auncient for to ſee:
But yet a cleere and liuely grace,
In him there ſeemd to bee;
His name importes a louer of
things honeſt, good, and true:
His cloathing ſhewd no leſſe; which was
of cullours White and Blue:
And after ſalutations done,
the other did not ſtay,
But fell into his former ſpeach,

Pampirus omnia experius.

Philotimus amans veritatem.

Experience and trueth ought to goe togither.

and

and thus began to say.

Pampirus goeth forward with his speach to the Author.

Now for our comming to this place,
you are to vnderstand,
It was our happ of late to heare,
of one that tooke in hand
For to describe in euery part,
the Body of a Man,
Both inwardly and outwardly,
from topp to toe: and than,
Compareth it vnto an House,
that hath in it great store
Of needfull thinges; well gouerned
by one of worth: and more,
Applyeth euery part which in
the Body wee do see,
Vnto some necessarie thing,
which in an House should bee.
And furthermore, report doth goe,
(If we may credite fame)
That he that made this Symilie,
so aptly did it frame,
That it vnto a Common-wealth,
compared well may bee.
Much more thereof besides, wee heare,
which is the cause that wee
Do hither come: and for asmuch
as that it is alore,
That hath not yet in such a sort,
been dealt withall before,
By any man: wherefore we craue,
(if you the partie bee,

That

That deales herein) you will declare
the ſame in each degree.
And for a new experience
I will the ſame forth ſhow.
And I too (quoth *Philotimus*)
thincke to applie it ſo,
As that ſome good and godly vſe
may of the ſame be made.
And thus, when as this auntient man
his minde hereof had ſayd,
Vpon this aunſwer, then my ſelfe
did make him this replie.
Your reaſons which you heere alledge,
I can not well denie.
Yet cauſe of great diſcouragment,
I ſee before my face:
For why, the Curious they will carpe,
and ſeeke for to diſgrace
The thing which now you do perſwade:
thereof the ſetting foorth,
And ſay that I (for want of skill)
haue made it nothing woorth.
And ſome will thinke me arrogant,
becauſe I vndertake
To wright hereof, and make report,
that for vaine glories ſake,
I do the ſame: whereas in deede
the Truth is otherwiſe.
For why, the onely cauſe for which
I did the ſame deuiſe,
Was for mine onely priuate vſe,

The authors reply.

The cauſe why the Author did deuiſe this Booke.

that many times thereby,
By meditating of the ſame,
my ſelfe might edifie:
And though my paines ſhall not to ſome,
do any good at all:
Yet ſure I am that harme thereby,
ſhall not to any fall:
Which maketh mee the willinger
with you to condiſcend,
Hoping you will as you haue ſaid,
herein your ayde me lend.

The authors application of this his former deuiſe.

Almighty God in *Paradice*,
when he created man
Of *Soule*, and eke of *Body* both,
he did create him than,
With *Sence* he did this Soule indue,
which was celeſtiall,
And eke with *Reaſon* for to rule
the *Body* there withall.

A ſimilitude

This *Body* then (I ſay) is like,
an *Houſe*, in each degree;
The *Soule*, the owner of the *Houſe*
I do account to bee;
As touching firſt this *Body* then,
I did of late declare,
It like an *Houſe* in euery poynt:
but now I will compare

A compariſō or Body.

This *Houſe* vnto a Common wealth
Or as a Cittie faire:
Or like a Corporation,

consisting of a Mayer,
And many other Officers,
there needefull to be had.
And Commons too: amongst the which
are people good and bad:
And therefore need of gouernment,
such people for to guide,
And as each Towne and Common wealth
Or Cittie: hath beside
Appoynted places for to kepe
their Courtes of Common law;
Yea and their Courts of Conscience too,
to kepe these men in awe
So hath each *House* his magistrates, *or Body.*
and officers to serue
Yea Commons too: and places fitt,
for Courts, which do deserue
Good magistrates to sit in them.
But let vs first of all
Speake of the Chiefest *Seate* which late
thou sawest in the *Hall.* *or Body.*
The chiefest *Seate* in euery *House* The Heart of man is the Court of good Conscience, when Grace sitteth there as chiefe Iustice.
it is the *Hart* of man
VVherein if that the *Sperit of Grace*
do sit as Iudge, euen than
The Court of Conscience very well
we may it call: but see,
These Officers vpon this Court
allwayes attendant bee. These be the ordinary attendants vpon the court of a good Conscience. Viz.
Good thoughts, and motions of the minde *Good*
and next to these proceede *thoughts.*

Another ſort of Officers.

Good words. *Good wordes*, and eke *Good deedes:*
Good deedes. Yea *Faith*, and *Loue*, and *Charitie*,
Fayth. *Obedience*, and *Care*
Loue. *To liue vpright*, and *Pacience*,
Charitie. and eke a *Godly Feare:*
Obedience. And *Mercy*, that moſt willingly
Care to liue vprightly. forgiueth euery wrong:
Patience. And *Hope*, that lookes for happie life,
Godly feare. although delayes be long:
Mercie. And *Thankefulneſſe*, that with goodwill,
Hope. doth benefites requite:
Thankfulnes And *Pittie*, that compaſion takes
Pittie. of thoſe in ruthfull plight:

Vertue. And *Vertue*, that doth Vice abhorre,
Meekenes. and *Meekenes*, eke ſo milde,
Innocencie. That loues to be as *Innocent*,
as any little Childe.
And many ſuch like Officers,
vpon this Iudge attend,
To execute his warrants, when
he doth abroad them ſende.
And if all theſe doe faythfully
their offices: why ſhall
We not of right, ſuch officers,
Good Officers them call?

The cauſe why Grace fayle vs, is our owne corruption. But when out of this Court (alas)
this righteous Iudge is gone,
(For many times he doth depart,
and leaue this Court alone,
Becauſe the Seate wherein this Iudge

doth

doth vse to sit, is seene
Oft times to be *corrupted*, and
defiled, and *vncleene*,)
Another straight vsurpes the roomth,
and sitting in the place,
Workes all the meanes he can deuise,
the Court for to deface:
Much like vnto the *Parable*,
which we in *Mathew* reede,
Of one that sowed in his ground
both good and perfect Seede:
But while men slept, his Enemie
vpon this Land did sow
Great store of Tares among the Wheate,
and then away did goe.
So *Sathan*, with his hellish crue,
this place doth enter in,
And sitting there as Magistrate,
his Court he doth begin:
About him then flocks all his traine,
(like to a swarme of Bees)
Of *Baylifes*, and of *Officers*:
the names of whom be these.
Pride, and *Disdaine*, and *Loftines*:
and *Scorne*, and eke *Contempt*:
Ambition, with *Vaine-glorie*: which
great matters do attempt.
Then *Enuie*, yea and *Malice* too,
and *Spight*, that peeuish elfe,
Who frets to that another should
be better then himselfe.

By originall Sinne.

When Grace doth faile, the Diuell preuaile.

A Parable.

these be companions to the court of a bad Conscience: viz.
Pride.
Disdaine.
Loftines.
Scorne.
Contempt.
Ambition.
Vaine-glory.
Enuie.
Malice.
Spight.

Couetouſnes. Then *Couetouſnes* is called for,
who like a Miſer old,
Comes limping in, and in his hand
a mightie bagg of Gold.

Robberie. And *Robberie*, that vſe to ſtand
hard by the hig-wayes ſide,

Theft. And ſneaking *Theft*, that in the darke
doth ſeeke him ſelfe to hide.

Hoording of money. And thoſe that know how for to *hoord*
and *hide* their *many* well,
Thinking that they the ſame, with them
ſhall carry into Hell.

Vſurie. And *Vſurie*, that greedie-gutt,
that eateth vp the poore:

Simonie. And *Symonie*, that Cleargie mate,
and many others more.

Wrath. And *Wrath*, with his allyances:

Murther. and *Murder*, which doth kill
Both friend and foe maliciouſly,
and with pretended ill.

Banning. *Curſing.* And *Banning*, yea and *Curſing* both,
whoſe cuſtomes are to craue
More Plagues to light on other folkes,
then they themſelues would haue.

Furie. Then *Furie*, in his franticke mood,
came ſquaring into Court,
And brought with him in companie

Diſorder. *Diſorder*, and a ſort

Swearing. Of *Swearing* mates: that ſtraight the Court
was brought in ſuch a rage,

Belzabub. That ſcarce could *Belzabub* himſelfe

his

his Officers aſſwadge:
Yet *Crueltie*, for all this coyle,
could ſcant be pacified,
Vntill that with inflamed eyes
his *Luſt* he had eſpied:
For *Luſt* doth to this Court belong,
& her vſe is to allure
Laſciuiouſnes; ſhee *Wantonnes*:
& and *Wantonnes* procure
Concupiſence to come with her
into the Court; and there
Foule *Ribaldrie*, her filthy talke
no whit at all doth ſpare.
Then enters in *Idolatrie*:
who is ſo farr begone
With blinded loue of *Images*,
that many times a Stone,
A Stocke, a peece of Lead, of Braſſe,
of Siluer, or of Gold,
Hee worſhips as his God, and doth
it for his Sauiour hold.
Heere *Witchcraft* came; a withered wretch
who alwayes beares a minde
To ſpoyle another, though it ſelfe
thereby no profite finde.
And *Sorcerie* with Charmes do vſe,
and poyſoned Drinkes likewiſe.
And *Coniuration*, cauſing Spirits
in Circles for to riſe.
And *Gluttonie*, that onely ioyes
in eaſe, and belly-cheare.

Crueltie.
Luſt.
laſciuiouſnes.
Wantonnes.
Concupiſence
Ribaldrie.
Idolatrie.
Witchcraft.
Sorcerie.
Coniuration.
Gluttonie.
Drunkennes
Adulterie.
Fornication.
Inceſt.
Buggerie.
Hereſie.
Errour.
Hipocriſie.

And

And *Drunkennes*, that reeling goes,
with belly blowne with Beere.
Adulterie, which mariage bed
of Honestie doth spoyle:
And *Fornication*, that doth chast
Virginitie defyle.
And *Incest*, which with kindred neere
to lie, no sinne it thinke:
And *Buggerie*, that beastly sinne,
for which did *Sodome* sinke:
And *Heresie*, that doth vphold,
and stoutly doth mayntaine
False errours in Religion,
and eke opinions vaine.
At last comes in *Hipocrisie*,
who outwardly doth show
A face of faigned holines,
though deedes be nothing so.
And many other Officers
did to this Court belong,
Which for to tell them all by name,
it would be very long.
Anone vnto the Court againe,
the righteous Iudge did come;
But when he saw such wicked wights,
possessed in the roome,
Hee did commaund his Officers,
in no wise for to spare,
But thrust them out with violence,
the other side prepare
With force for to resist, and then

A Battaile betwixt the flesh and the spirit.

a battell

a Battell they did trie
But yet at length the wicked ones
constrayned were to flie
Much like vnto the Battell which
Saint Iohn hath to vs tould
Which in his *Reuelations*
he saith he did behould
How *Michaell* and his Angells did
a Mightie Battell fight
With *Sathan* and his hellish impes
and put them all to flight
Lo thus (quoth I) then very well
we may behould and see
A Court of Consience in each *House*
is nedefull for to be
Aswell as in a *Common Wealth*;
or in a *Cittie* large,
If for to rule and gouerne well,
we minde to take the charge.
And now the *Court* of *Common Law*,
I meane for to declare
Both what it is, and where it's kept,
and who the Iudges are:
what officers on it attend,
and for to shew likewise,
Who are disturbers of this Court;
for many times arise
Both quarrels, and Contentionsthere,
by some of euell fame
For *Vertue* crossed is by *Vice*,
contrary to the same

When Grace drawes me, the Diuell must flie.

A similitude.

Or Body.

The Court of common law.

Within the *Turret* of each *Houſe*,
there doth a *Chamber* lie,
Which *Chamber*, round about is ſeeld
as white as Iuory.
With in the ſame the *Court* is kept,
and in this *Court* doth ſitt
Fower Iudges, all of worthy fame,
and for the place moſt fitt,
The Cheſe of them is *Iuſtice* cald,
who doth vprightly heare
Both rich and poore, not ledawry
with *malice*, *loue*, or *feare*
The ſecond *Prudence* hath to name,
whoſe wiſdome doth foreſee,
To ſounde the deapth of euery cauſe
leaſt ought miſtaken be.
Then *Temperance*, whoſe mildnes doth
both moderate each thing
And driueth *Diſcord* out of Court,
and doth *Good order* bring.
The laſt is *Fortitude*, whoſe force
and Courage doth defend,
The Iuſtnes of the Inocent,
and makes the ſtubberne bende.
The officers which to this *Court*
attending I did ſee,
Their names be theſe; or ſuch as theſe,
I wiſhe them all to be.
Plaine-dealing ſtands in Court and ſhewes
the title of the Cauſe:
And craueth nothing but the righte

The foure cardinal vertues wherby we ſhould gouerne alll our common affaies deſcribed.

according to the Lawes,
Then *Expedion*, doth desier
with speed an ende to haue,
Of all his long and teadious sute,
Expences for to saue,
And *Pittie* pleades for Pouertie,
in *Forma pauperis*,
And looketh for no stipend nor
for any fee for this.
Then *Charitie* for concord calls,
perswading to agree
And wils them for to leaue their sutes
and friends againe to be.
Content then tells his Client thus,
I hunt not after gaines,
Giue what you will, a modicum
shall please me for my paines.

Expedition

The right vse of all those that are to be imployed in any court.

But yet amongst these officers,
do many times resort
Vnto this *Court* a nother Crue
of naughtipacks a sort,
Who by their shiftes and pollices
do compas so the same,
That oft they do disturbe the Court,
and bring it out of frame.
For *Fraud* seekes with his suttle shifts
plaine-dealing to disgrace,
And trifles much on many points
that riseth in the Case,
Delaie coms dallying in with drifts
demaunding further day

The Sundry abuses of many that are imployed in Courtes described.

All though his Client hath before
informd him what to say,
Discorde. Then *Discord* moones Contentions,
and bids them go to law:
Why put you vp a wrong (saith he)
the value of a straw?
Affection. *Affection* thus vnto his friend
in secret sort doth tell,
Let me alone what ere in be,
your matter shall go well.
Feare. Your aduersarie (then saith *Feare*)
he is a man of might
Haue patience, I sorry am
I may not do you right.
Ambo dexter. And *Dexter*, deales deceitfully
of *Ambo*, taking fees
And cares not, (so that he might gaine,)
though both of them do leese,
Briberie. And *Bribery*, bestirs him there,
as busie as a Bee,
And thinks by giuing gifts, to blind
the eyes of *Equitie*.
By Couler of his office, though
Extortion. *Extortion* doth the wrong,
Yet saith, he takes no more then to
his office doth belong.
And many more such busie mates
do in this Court abide
Vnder the Cloake of honestie,
seeking themselues to hide.
The harts. Whom though the *Iudges* many times

do

do baniſh out of Court,
And puniſh them as they deſerue,
yet ſtill they will reſort:
For as they haue been in this Court
time out of minde of man,
So ſtill in Court they will bee, do
the Iudges what they can.
Loe thus you ſee of keeping Court,
in euery *Houſe* the neede.

Title of preſcription.

Now of the *Commons* for to ſpeake
ſomewhat, I will proceede:
As *Commons* for the greater part,
conſiſt of men of Trade,
Artificers, and Laborers,
and ſuch as vſe haue made
Both apt and fit for that which ſhould,
Societie maintaine.
Without the which, a *Comon-wealth*,
cannot it ſelfe ſuſtaine.
Euen ſo in euery *Body*, or
in euery *Houſe*, we ſee
Such partes and members of the ſame,
as may compared bee
To *Commons* in a *Commen-wealth*:
and like in each degree
For in the *Body* of a man,
(as I before haue ſayd)
Some part or member of the ſame,
can exerciſe the Trade
Of Brewers, and of Bakers too:
yea and ſome haue the skill

A ſimilitude

The Commons, or communaltie, and how it is applyed.

To Barber, and to Butcher to,
and Foules likewise to kill:
So hath it some that exercise,
the Seiene of Defence,
And handles can the weapon which,
oft times do breede offence.
It hath likewise the Souldier, which
in Warres can toſſe the Pike
And handle well the Musket, and
knowes how with Sword to ſtrike.
And drumme and Trumpet for to ſound,
and eke the Horſe to guide,
If that they hap at any time,
vpon an Horſe to ride.
The Carpenters and Coopes art:
the Coblers crafts some can
The Ioyners trade, and some likewise
can Iuggle now and than:
For euen as in a *Common-wealth*,
a *Cittie*, or a *Towne*,
Full many idle people bee,
which wander vp and downe:
So euery *House* hath idle mates,
which vseth for to play
At Cheſſe, at Bowles, at Dice, at Cards,
at Tennis, day by day.
And some there be, which haue likewise
in them, a Comely grace,
Within their Armes in kindly sort,
his friendes for to imbrace.
And euery *House* hath Porters too,

Poulterers.

The propir and sundrie vses of the hand.

So euery idle man abuseth some parts of his body to idle pastimes.

The vse of the armes & shoulders, or the legges.

which

which carry too and fro
Great Packes & burdens, when they are
commaunded to do ſo.
It hath Intelligencers, which
ſeeke out to ſee and heare
What newes abroad, both good and bad,
and then the ſame they beare
Vnto the owner of the *Houſe*,
and him thereof doth warne,
That he the better may preuent
the things that might him harme.
It hath likewiſe his Clergie men,
that now and then can preach,
And doctrine either good or bad,
can vtter ſoorth and teach.
And Orators, that can a ſmooth
and learned tale foorth tell.
And Lawyers too, that for it ſelfe,
can plead his cauſes well.
And Chapmen that cen buy and ſell,
and good account can make,
Of any thing that for the *Houſe*
they do receiue and take.
And them likewiſe that can conferr
with either friend or foe,
And as occaſion offered is,
can frame an anſwer ſo.
And Laborers that digg and delue,
with Mattocke and with Spade,
And thoſe that both with hand and foot,
do vſe the Wcauers trade.

The vſe of the eye and the eare.

The vſe of the tongue & the voyce.

The vſe of the hand and the foote ioyntly.

And

And many other Sciences,
and Arts, of sundrie kind
Are practiz'd there: but halfe of them
I cannot call to minde.

The Author speaketh to Philotimus.

Loe thus you heare what I haue sayd,
if you will take the paine
The meaning of these things, to make
more manifest and playne:
That they which heare or read the same,
the better may apply,
And make some further vse thereof,
themselues to edifie.
I pray you do: hee then to mee
did answere thus; I will
Indeuoure for to do herein
according to my skill.

Philotimus speaketh to the Author.

Though many do affirme (quoth hee)
(which thing is true and iust,)
Mans *Body* for to be a Sacke,
or Budget full of Dust:

A description of our corruptible bodyes.

All painted ouer cunningly
with cullours white and redd,
And with a kind of slender Haire,
bethatched ouer head:
And that the same is made of Clay,
of Earth, and Ashes dry:
And nothing but Corruption is,
while it in Graue doth lie:
And like vnto the withered Grasse,

and

and like the fading flower:
And to an earthen veſſell, that's
in danger euery hower:
For to be chruſht in peeces: and
a Dungeon ſome it call,
A Priſon-houſe vnto the Soule,
that keeps the ſame in thrall:
And many ſuch like other names
the Scriptures do declare.
All which is true, if with the Soule,
we do the ſame compare.
For why, the Soule Gods Image is, *What the Soule is.*
a thing Deuine: but yet,
As touching this our Body ſuer,
God hath beſtowde on it
Such admyrable workeman-ſhipp,
as when he d it frame,
His wiſedome, power, and glorie then,
was ſhewed in the ſame:
So that we are therefore to laude,
and prayſe his holy name.
Likewiſe each Body of the Iuſt,
the Scriptures terme to bee
The Temple of the Holy Ghoſt,
and that we ſhall it ſee
At latter day, for to ariſe
in glorie for to ſitt
With Chriſt, who by his precious blood,
long ſince redeemed it.
Beſide, the ordering of the ſame,

and gouernment of it,
Euen from the ſtate of Common-wealths,
do differ not a whit.
And why? becauſe all Common-wealths
do of our *Bodyes* come,
And when our *Bodyes* ceaſe to bee,
then Common-wealths are done.
And as a Realme, a Common-wealth,
a Cittie, or a Towne,
Cannot continue long, but is
in ſtate of falling downe,
If that the Common-people, which
within them do remaine,
Doe not together ioyne as one,
their ſtate for to maintaine.
And as an Houſe muſt needes decay,
and all that longe there to,
If thoſe that dwell therein neglect
the things that they ſhould do.
Euen ſo it with our *Bodyes* ſtands:
for if it ſo befall
The Eye, the Eare, the Hand, the Foote,
the parts and members all,
Ioyne not together all as one,
the *Body* to ſuſtaine,
wee ſee by dayly proofe, the *Body*
cannot long remaine.
And euen as in a Common-wealth,
a Cittie, or a Towne,
There ought to be good Magiſtrates,

to kepe the wicked downe.
And as in euery *House* there ought
a Gouernour to bee
Amongſt the people in the ſame,
good order for to ſee:
Euen ſo in euery *Body*; in
the which a Soule do dwell,
Moſt needefull tis ſome one to haue,
the which may gouerne well:
Or eke the Realme; the Common-wealth;
the Cittie; or the Towne:
Yea and the Soule, and Body too,
(though things of great renowne)
Cannot endure: but needs muſt fall
to ruine and decay,
The proofe thereof by ruling ill,
too often ſee we may.
As Corporations, Citties, Townes,
and Villages a ſort,
The better for to gouerne them,
haue oftentimes their Court:
As well Eccleſiaſticall,
as of the Common Lawes.
So euery man within his *Houſe*,
(and in him ſelfe) haue cauſe,
To ſee that both theſe Courts be kept:
the firſt of them to keepe,
For Cauſes hidden in the Hart,
and in the Conſcience deepe.
The other Court muſt houlden be,

A good Conſcience,

The generall inconuenience of euill gouernments.

See more hereof in fol. 27. & 28.

for matters that depende
Twixt man and man, right for to doe,
and wrong for to amende.
Each ſeuerall Court, hath ſeuerall Rules
belonging thereunto,
For to inſtruct their ſuters all,
what euery one ſhould do.
The Goſpel. The Commandements The Goſpell, and the Morrall law,
who ſo obſerueth, this
I am perſwaded that he ſhall
but ſeldome doe amiſſe.
The application of the keeping of theſe Courts. And for the keeping of theſe Courts,
we thus muſt vnderſtand,
That euery good and faythfull man,
muſt dayly take in hand
For to examine well himſelfe,
his thoughts, his words, and works,
And Looke if any wickednes,
in any of them lurks:
And if he chaunce ſome faults to ſpie,
as doutles but he ſhall,
That then vnto the Lord-chiefe-Iudge,
he faythfully do call
For pardon for his former faults:
and do as is before
Directed him: and then I thinke,
he need to do no more.
Thus briefly haue I ſhewd my minde:
and now, becauſe the day
Comes on apace, and that (quoth they)

we needs muſt hence a way:
We leaue you till another time,
when we may talke our fill.
I rather wiſh you would (quoth I)
abide and tarry ſtill.
But when our leaue, each one of vs
did of each other take,
The ſorrow I conceiu'd thereof,
did cauſe me for to wake:
And when I ſawe my ſelfe in bed,
I roſe vp preſently,
And went and tooke my pen in hand,
and Wrote downe by and by
(So neare as I could call to minde)
what I before had ſeene:
And all the talke, and conference,
which paſſed vs betweene.
If any ſhall hereafter ſeeme
for to miſlike of this,
I craue they would vouchſaue to mende
what here they finde amiſſe.
And here I ende; wiſhing theſe things,
may be as well applide,
And to no worſer ende, then in
this booke is ſpecifide.

FINIS.